

U. Machine G-5 (ca. 1894-1904) 1905
 FIELD Museum FIELD

516
 301
 291



Person with a rifle standing in a field

516
 301
 291



Person with a rifle standing in a field

[Facing p. 195]



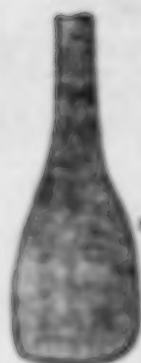
[12]

1-9. Small knives and daggers (12)
 10. Large knife (12); 11 and 12 for digging purposes, 13 and 14 for
 (Felling p. 320)

1: Hells G-5 (ca. 1894-1904) 1905

FL12 Masai FL12

Plate XIV

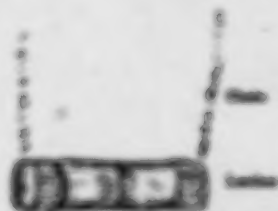


412
415
383

Small and large (1)



415
54
337
296



Small and large (2)

[Facing p. 332]

MAHAI CUSTOMS

139

It is said that the Mahai
people are said to be:

The Mahai people are said to be
said to be said to be said to be
said to be said to be said to be

One of the Mahai people is said to be
said to be said to be said to be

One of the Mahai people is said to be
said to be said to be said to be

1. The Mahai people are said to be

2. The Mahai people are said to be

3. The Mahai people are said to be

4. The Mahai people are said to be

5. The Mahai people are said to be

It is said that the Mahai people are said to be
said to be said to be said to be

1. The Mahai people are said to be

2. The Mahai people are said to be

3. The Mahai people are said to be
said to be said to be said to be

4. The Mahai people are said to be

5. The Mahai people are said to be
said to be said to be said to be

6. The Mahai people are said to be
said to be said to be said to be

The trees which are used for
fencing the Mahai people:

The Mahai people use the Mahai people
with their own and a twig of the
Mahai people (Hippocampus, Mahai,
Mahai), the end of which has been
shaved till it resembles a brush.

The Mahai people are then fenced by
means of a small piece of
wood, after which it is fenced out
with a new's tail kept especially for
this purpose.

The trees which are used for
fencing are:

1. The Mahai people, Mahai.

2. The Mahai people, Mahai, and
Mahai.

3. The Mahai people, Mahai.

4. The Mahai people, Mahai.

5. The Mahai people, Mahai.

The trees which the Mahai people and
girls use for their own:

1. The Mahai people, Mahai, Mahai.

2. The Mahai people, Mahai.

3. The Mahai people, Mahai, Mahai, which they
use in their own.

4. The Mahai people, Mahai, Mahai, which grows at the Mahai people's side.

5. The Mahai people, Mahai. This is planted
and kept near the Mahai.

6. The Mahai people, Mahai, Mahai, Mahai, Mahai.

* The Mahai people use the Mahai people of a tree and the Mahai people.

* The Mahai people use the Mahai people.

MASAI CUSTOMS

824
302

1. *Ol-muaya* *ayur* *il-tadgash* *atagatal* *am* *atyal*; *atagatal* *al* *l-mura* *too* *ag* *ak* *ayur* *o-dingila*; *atagatal* *al* *l-ale* *to* *l-le-shai*.

2. *l-l-dan-co* *l-miller* *l-mash* *atagatal* *l-papil*.

824

Ol-shai *atagatal* *l-lagil*:

[P4]

Ol-gilgil. *Elmal* *l-lam* *l-mura* *alim* *l-dile* *l-m* *l-lagil*.

[P4]

Elmal *al* *l-mura* *il-pya* *atagatal* *l-gil*.

[P4]

il-kil *atagatal* *l-lam*, *al* *l-mura*, *al* *l-gil* *al* *l-mura*:

1. *Ol-shai* *atagatal* *il* *l-mura*.

2. *Ol-shai*.

3. *Ol-shai*.

4. *Ol-shai*.

5. *Ol-shai*.

Elmal *atagatal* *atagatal* *l-lagil*:

1. *Ol-shai* *atagatal* *l-lagil*. *Elmal* *atagatal* *l-lagil*.

[P4]

2. *Ol-shai* *atagatal* *il* *l-mura*, *atagatal* *il* *l-mura* *atagatal* *il* *l-mura*.

[P4]

Elmal *al* *l-mura* *il* *l-mura* *atagatal* *il* *l-mura*.

3. People like to lie on the leaves of *Chamae composita*, Smith, as they are sweet-scented. The warriors also carry some in their hands when they go to the dances; and the branches of this plant are used as tooth-brushes.

4. The roots of *Dryas rubicunda*, K. Sch., which are worn in the hair.

The trees used for making shields:

Acacia gummata, Willd., the species of which is used to sew the edges of the shields with.

The warriors also make their most shelters of this tree.

The trees from which the shields and the spear handles are made:

1. *Ol-shai* *atagatal*, Lam.

2. *Ol-shai* *atagatal*.

3. *Ol-shai* *atagatal*, Lam.

4. *Ol-shai* *atagatal*, Lam.

5. *Ol-shai* *atagatal*, Lam.

Other trees which are used as shields:

1. *Ol-shai* *atagatal*, Lam.

2. The warriors use branches of the framework of their shields for their shields, which they wear when they go to the wars.

The shields are also used for their shields.

* Probably some indigenous, Smith.

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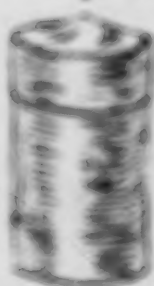
412



350



415



1. Flange (2)

2. Flange (2)

3. Flange (2)

4. Flange (2)

5. Flange (2)

[Facing p. 345]

L. S. S. Loukey.—Some Notes on the Masai of Kenya Colony. 187

particular relation. The naming ceremony is as follows:—When the child can run about a small run is chosen and killed by the women of the village and eaten by them (just as by any man). The child is then given a name which is chosen by the married women. It is usually named after some friend of the family either living or deceased, and great care is taken that the person after whom the child is named is of good good looking and of good character, so otherwise the child would grow up ugly and of an evil nature. This is the name used by the family and by friends, but after initiation a boy is always called "Son of 'so-and-so,'" and not by his own name (except by his family). After a man is married and has named some of his own he is called "Father of 'so-and-so.'" 553

Tooth Extraction.—As soon as a child of either sex has cut all its milk teeth the two central lower incisors are loosened out, and this operation is repeated when the permanent teeth grow. There is no ceremony attached to this removal of the teeth, which is performed with a small, sharp two-edged knife. The reason given for this practice is, that in the case of any illness, if the patient keeps his mouth tightly closed, water and food can be passed in through the hole so formed. 551

Ear Plugging.—In the age of about 4 or 5, children of both sexes have holes placed in the earflaps round the upper part of the ear, and as soon as the boys start herding cattle and the girls start drawing water they have the lobes of the ears pierced. These are pierced in order to prepare them for carrying ornaments, and the holes are stretched to the size which the individual requires by means of a gradual increase in the size of the inserted stretching plug of rough wood. 304

Games.—All sorts of childish games are played by the children during their early days, but I could not obtain any details from my informants. 524

Dressing.—From a very early age children are given small bits of skin as clothing, and the boys have small wooden necks for them. 291

Food.—The food of children is the same as that of grown-ups and is restricted to milk, fat, and meat, as in European homes. 242-

Part II.—Boys.

Swimming.—As soon as they are old enough (and this depends upon the reaction of other boys in the family available for this work), boys are sent to help herd the sheep and cattle, and they continue to do so until they are old enough to start preparing for initiation. 759

Sex Life.—Initiation is often delayed until some little time after puberty, and it is even considered in any way wrong for these boys to begin indulging sexually as soon as they are permitted that they observe certain restrictions. They may do as they like with the younger girls in the neighbouring villages, provided, of course, that they observe the law forbidding sexual relations with any member of their own section. 776

L. S. R. Lasky. - Some Facts on the Road of Kays Colony 100

History. History is usually done by means of gals, but sometimes by means of dolls. This is often done but is a method by which the child, as a matter of fact, is learning to read in this way.

Reading. Reading is usually done by means of dolls, but sometimes by means of dolls. This is often done but is a method by which the child, as a matter of fact, is learning to read in this way. (21) (22) (23) (24)

Part II. - Miscellaneous Facts

Part II. The second section is made by means of the first section, and is usually done by the same. Usually, the child is learning to read in this way. (25) (26) (27) (28)

Part II. The second section is made by means of the first section, and is usually done by the same. Usually, the child is learning to read in this way. (29) (30) (31) (32) (33) (34) (35) (36) (37) (38) (39) (40) (41) (42) (43) (44) (45) (46) (47) (48) (49) (50) (51) (52) (53) (54) (55) (56) (57) (58) (59) (60) (61) (62) (63) (64) (65) (66) (67) (68) (69) (70) (71) (72) (73) (74) (75) (76) (77) (78) (79) (80) (81) (82) (83) (84) (85) (86) (87) (88) (89) (90) (91) (92) (93) (94) (95) (96) (97) (98) (99) (100)

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Part II. The second section is made by means of the first section, and is usually done by the same. Usually, the child is learning to read in this way. (201) (202) (203) (204) (205) (206) (207) (208) (209) (210) (211) (212) (213) (214) (215) (216) (217) (218) (219) (220) (221) (222) (223) (224) (225) (226) (227) (228) (229) (230) (231) (232) (233) (234) (235) (236) (237) (238) (239) (240) (241) (242) (243) (244) (245) (246) (247) (248) (249) (250) (251) (252) (253) (254) (255) (256) (257) (258) (259) (260) (261) (262) (263) (264) (265) (266) (267) (268) (269) (270) (271) (272) (273) (274) (275) (276) (277) (278) (279) (280) (281) (282) (283) (284) (285) (286) (287) (288) (289) (290) (291) (292) (293) (294) (295) (296) (297) (298) (299) (300)

RELIGION

829
514
1519

For the most part an atmosphere of solemn and tender love over the heart of the church (and all of society). Only on some of the evenings /15/ do the women come themselves with song, especially if a few women are there on a visit and give the impulse to the group. Women and women there in separate groups. For during the women's service themselves in a row, some toward a short distance, then make a "right turn" and, with their eyes, come to a row back to the former place. The women are there only on festive occasions, but by themselves. The rest of the accompanying song naturally refers to the life prevailing here.

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1519

Otherwise when possible in the family level also devotion has an air: in good weather the people will sit for a while in the shade of the trees, slowly or softly conversing, and go to rest already at half a'clock or 4:30.

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1519

From 12-14 years ago, before the school had their large concrete buildings in two great quadrangles, each family had its own family room, on the other hand, almost everywhere around families live together.

829
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1519

In the morning the people would tell a'clock, at which time the women took the whole young women from the companionship and take them to the room, where they made for the dining room to pasture. At daylight the willing companions, for which all the women appear. After 5 o'clock, breakfast, consisting of fresh milk, a cake, milk, soup, and this perhaps an hour from great families: fresh of greater companionship are put in the middle with the eggs. There is partially one up with a table and completely one one the with the milk. The table are not covered before a meal. Smoothing and finishing while eating show great fondness. Men and women are apart and have their separate rooms for eating and drinking. Those of the latter are shared by the children. If the men either is not in the town, the women can be known & independent.

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1519

829
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1519

415 PLS 1000



(20) and 10-10 continuous block, one side a piece of black over skin, that covers the skin, after it has dried and become hard, as a

352
• 412



352
(20)

352

cover and (20) one is with a black (1000) 1000 to the
Trusted character. Another and again provide (1000) 1000
of one's hands across the moving solid block. In order for the skin
block must, four-legged wooden stands 1-2 feet high (Fig. 10)

1910-1911

gun or trap. Other shapes consist of such a piece of a thin one
 web, which bears on its lower end a small of bamboo, or else
 of a wooden handle on whose lower end, is also placed bamboo,
 as two short cross-ribs. The bamboo is made as an end both.
 A little head (or head) of web and a rolling stick
 of bamboo of bamboo of head web (1)

1. Especially from the of head (1910)
head and of head (1910)
head (1910)

more as for light (Fig. 16). To make the, one holds the little
 head firmly on the ground with both hands, while another hand
 takes it out, twisting on it with the stick, produces the necessary
 force. After approximately half a minute, when the fire has
 rolled off the head web, one shows on some other cutting.
 As soon as the web is given, one puts back on it. Once the fire
 is burning in one of the holes, the people come from the others,
 a stick of bamboo is used, in order to push the fire forward.
 With the household equipment also taking the large leather pouch



1910-1911, as for, as Fig. 17) of head, of head, which is
 1910-1911, as for, as Fig. 17) of head, of head, which is
 carried by the women in their hands, just like the leather bag
 of head, head, when they are out in the vegetation.

741.200.1

416 How and then the perspective are also captured by two possible
417 such bodies (a) (b) (c) (d) (e) (f) (g) (h) (i) (j) (k) (l) (m) (n) (o) (p) (q) (r) (s) (t) (u) (v) (w) (x) (y) (z) (aa) (ab) (ac) (ad) (ae) (af) (ag) (ah) (ai) (aj) (ak) (al) (am) (an) (ao) (ap) (aq) (ar) (as) (at) (au) (av) (aw) (ax) (ay) (az) (ba) (bb) (bc) (bd) (be) (bf) (bg) (bh) (bi) (bj) (bk) (bl) (bm) (bn) (bo) (bp) (bq) (br) (bs) (bt) (bu) (bv) (bw) (bx) (by) (bz) (ca) (cb) (cc) (cd) (ce) (cf) (cg) (ch) (ci) (cj) (ck) (cl) (cm) (cn) (co) (cp) (cq) (cr) (cs) (ct) (cu) (cv) (cw) (cx) (cy) (cz) (da) (db) (dc) (dd) (de) (df) (dg) (dh) (di) (dj) (dk) (dl) (dm) (dn) (do) (dp) (dq) (dr) (ds) (dt) (du) (dv) (dw) (dx) (dy) (dz) (ea) (eb) (ec) (ed) (ee) (ef) (eg) (eh) (ei) (ej) (ek) (el) (em) (en) (eo) (ep) (eq) (er) (es) (et) (eu) (ev) (ew) (ex) (ey) (ez) (fa) (fb) (fc) (fd) (fe) (ff) (fg) (fh) (fi) (fj) (fk) (fl) (fm) (fn) (fo) (fp) (fq) (fr) (fs) (ft) (fu) (fv) (fw) (fx) (fy) (fz) (ga) (gb) (gc) (gd) (ge) (gf) (gg) (gh) (gi) (gj) (gk) (gl) (gm) (gn) (go) (gp) (gq) (gr) (gs) (gt) (gu) (gv) (gw) (gx) (gy) (gz) (ha) (hb) (hc) (hd) (he) (hf) (hg) (hh) (hi) (hj) (hk) (hl) (hm) (hn) (ho) (hp) (hq) (hr) (hs) (ht) (hu) (hv) (hw) (hx) (hy) (hz) (ia) (ib) (ic) (id) (ie) (if) (ig) (ih) (ii) (ij) (ik) (il) (im) (in) (io) (ip) (iq) (ir) (is) (it) (iu) (iv) (iw) (ix) (iy) (iz) (ja) (jb) (jc) (jd) (je) (jf) (jg) (jh) (ji) (jj) (jk) (jl) (jm) (jn) (jo) (jp) (jq) (jr) (js) (jt) (ju) (jv) (jw) (jx) (jy) (jz) (ka) (kb) (kc) (kd) (ke) (kf) (kg) (kh) (ki) (kj) (kk) (kl) (km) (kn) (ko) (kp) (kq) (kr) (ks) (kt) (ku) (kv) (kw) (kx) (ky) (kz) (la) (lb) (lc) (ld) (le) (lf) (lg) (lh) (li) (lj) (lk) (ll) (lm) (ln) (lo) (lp) (lq) (lr) (ls) (lt) (lu) (lv) (lw) (lx) (ly) (lz) (ma) (mb) (mc) (md) (me) (mf) (mg) (mh) (mi) (mj) (mk) (ml) (mm) (mn) (mo) (mp) (mq) (mr) (ms) (mt) (mu) (mv) (mw) (mx) (my) (mz) (na) (nb) (nc) (nd) (ne) (nf) (ng) (nh) (ni) (nj) (nk) (nl) (nm) (nn) (no) (np) (nq) (nr) (ns) (nt) (nu) (nv) (nw) (nx) (ny) (nz) (oa) (ob) (oc) (od) (oe) (of) (og) (oh) (oi) (oj) (ok) (ol) (om) (on) (oo) (op) (oq) (or) (os) (ot) (ou) (ov) (ow) (ox) (oy) (oz) (pa) (pb) (pc) (pd) (pe) (pf) (pg) (ph) (pi) (pj) (pk) (pl) (pm) (pn) (po) (pp) (pq) (pr) (ps) (pt) (pu) (pv) (pw) (px) (py) (pz) (qa) (qb) (qc) (qd) (qe) (qf) (qg) (qh) (qi) (qj) (qk) (ql) (qm) (qn) (qo) (qp) (qq) (qr) (qs) (qt) (qu) (qv) (qw) (qx) (qy) (qz) (ra) (rb) (rc) (rd) (re) (rf) (rg) (rh) (ri) (rj) (rk) (rl) (rm) (rn) (ro) (rp) (rq) (rr) (rs) (rt) (ru) (rv) (rw) (rx) (ry) (rz) (sa) (sb) (sc) (sd) (se) (sf) (sg) (sh) (si) (sj) (sk) (sl) (sm) (sn) (so) (sp) (sq) (sr) (ss) (st) (su) (sv) (sw) (sx) (sy) (sz) (ta) (tb) (tc) (td) (te) (tf) (tg) (th) (ti) (tj) (tk) (tl) (tm) (tn) (to) (tp) (tq) (tr) (ts) (tt) (tu) (tv) (tw) (tx) (ty) (tz) (ua) (ub) (uc) (ud) (ue) (uf) (ug) (uh) (ui) (uj) (uk) (ul) (um) (un) (uo) (up) (uq) (ur) (us) (ut) (uu) (uv) (uw) (ux) (uy) (uz) (va) (vb) (vc) (vd) (ve) (vf) (vg) (vh) (vi) (vj) (vk) (vl) (vm) (vn) (vo) (vp) (vq) (vr) (vs) (vt) (vu) (vv) (vw) (vx) (vy) (vz) (wa) (wb) (wc) (wd) (we) (wf) (wg) (wh) (wi) (wj) (wk) (wl) (wm) (wn) (wo) (wp) (wq) (wr) (ws) (wt) (wu) (wv) (ww) (wx) (wy) (wz) (xa) (xb) (xc) (xd) (xe) (xf) (xg) (xh) (xi) (xj) (xk) (xl) (xm) (xn) (xo) (xp) (xq) (xr) (xs) (xt) (xu) (xv) (xw) (xx) (xy) (xz) (ya) (yb) (yc) (yd) (ye) (yf) (yg) (yh) (yi) (yj) (yk) (yl) (ym) (yn) (yo) (yp) (yq) (yr) (ys) (yt) (yu) (yv) (yw) (yx) (yy) (yz) (za) (zb) (zc) (zd) (ze) (zf) (zg) (zh) (zi) (zj) (zk) (zl) (zm) (zn) (zo) (zp) (zq) (zr) (zs) (zt) (zu) (zv) (zw) (zx) (zy) (zz)

418

22.

000 Class family relationships. -- Family designations. -- Terms of address for relatives.

419

420

601

There every wife and every daughter are descended from a
child mother, the wife and daughter mother mother themselves
more or less direct relatives. The family, one's own as well as
according, those of the father and of the mother, form the class
relationship. The child follows the father's family (father-right),
relations are not responsible for possible children, from, or from
of a relative. Legally they are not subject to the father in con-
nection with inheritance or relation from marriage; it is such
a general custom, however, that probably as one can make it.
The most language is just in particular family design-
ations, most of them are made up of words for father, mother,
brother, sister, son, daughter, etc.

Father fater

Mother moter

Brother with of the father brother with brother

Principal with brother brother with brother , that is, the great mother,

or the class with brother , that is, the first in the family.

Every other with brother brother

Brother (1)

1. Brother and sister come from the same wife,
half brother and half sister from different wives
of the same father.

(S) (21) PLS

is a long leather apron reaching to the feet (S) (21) PLS (21) PLS which the author has made for him for this purpose. On the following day all the boys to be circumcised appear before me at a place in the vicinity of a house, chosen by the three or four operators involved each time. The operators also assemble there at the same time in order to be present at the operation. Since the season is very painful, the coolest part of the day is chosen. The boys pass cold water over each other, in order to become numb. The operation, which is professionally performed by old men, especially Wankar, is the following (the following paragraph has been translated from the text of the original source):

After the outer skin of the penis has been drawn back and the inner lamella of the foreskin across the back of the glans has been cut around with a knife, the glans lies in an elongated shape, which is then cut as deep as that the glans passes through. Half of the skin that thus hangs far down below the glans is removed, and the cut given together within 14 days and, after healing, looks like an oval (S).

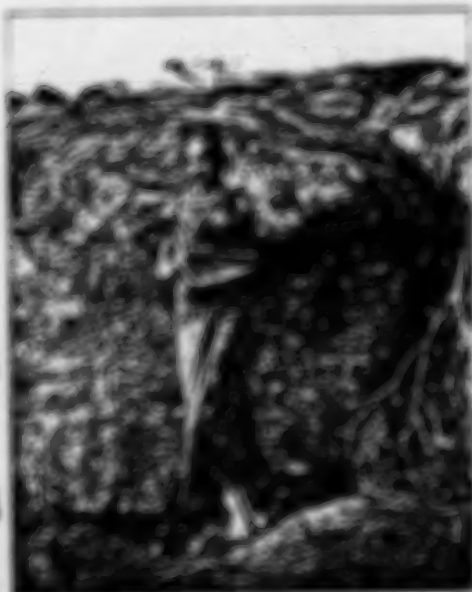
1. The following should also be mentioned here (the rest of the sentence has been translated from the text): In order to look on (circumcised), boys sometimes smear the glans with the juice of an herb of the genus Euphorbia, called "S" (S). The resulting glass prevents the foreskin from sliding forward.

(S) (21) PLS 4 finger-long, pointed, and double-edged knife serves as instrument. During the operation the boy sits with legs apart on the leather apron spread out on the ground. After 1, the coolest part is washed with milk, which, caught in the space together with the blood fat, is carried by the circumcised boy, who sits backwards for this, over his mother's lap and is passed on the ground there. As soon as much the blood is not used. During the circumcising itself the parents of the boy remain in their tent. So if the latter, because or other not from the pain, they are punished with sticks

Plum.

Q1] place, they wait until that day. Grand pain is half the pain, and a certain degree is part of good breeding among the lower blood machine too. The circumstances of boys and girls on one day take place in different spots, and, while no female creature may come

into the boys' place, so too no male or boy may enter the girl's place. In the presence of her mother, the daughter is circumcised. On the day before the father's hand has been shaved and her hair shaved under the skin of the head. She has removed all her ornaments and has clothed herself with a long apron (at gila, at gila), which her mother has made. The father is now saying /V/ to make the pain coming into question much



Dr. Chang photo.

Dr. Dr. Half-grown blood girl.

with cold water and, during this, encouraging her little daughter sitting on the ground with beating heart. The operation is a simple incision of the clitoris and is performed with a sharpened piece of deer bone (at mungu) such as is used to shave the head. Then the small wound is washed with milk, which, together with the blood that, escape into the ground. A blood-sucking agent is not used here either. Until complete healing the girl remains, as an object (at, or object), in the hut of her mother. Instead of the bird skin and antler headdress that the boys put on, she wears around her forehead a ring placed out

/152 cont./

714
128
152
The were drawn from each end of the grip stick to the grip (Pl. 34). The present-day shields, like the former ones, are also made out of buffalo or gnu skin. For better protection of the hand, the umbo is lined with a round patch of the same skin, and, on top of that, in order to prevent the chafing of the finger knuckles, with a piece of soft sheepskin. The shields now in use, measured with the convexity, are 1-1.10 meters long and half as wide. The carvenum is painted on the front surface of the shield, whereas the reverse side often -- not always -- bears the lineage coat of arms.

On the march the warrior carries the spear with one hand, the shield in the other one. With arm hanging down, the hand grasps the shield grip so that the smaller diameter of the shield is vertical and the painted surface is turned outward.

411
152
152
The club (ni ghalia, ni ghal (Plg. 35)) is now made out of one piece, generally out of ordinary hard wood, especially from the tree ni alia and ni alibeneh (1).

1. Degea rubicunda K. Sch.

only the clubs of the speakers, which serve solely for gesticulating, are made out of ebony wood or chinaware horn. The old clubs /152/ consisted of two parts: the spherical head, into which the sticklike handle was stuck through a central bored-hole. The club does not actually serve as a weapon of war: except for accompanying a speech, it is used almost exclusively in fights and -- to break marrow bones of slaughtered livestock. The present clubs are about 40 centimeters long, their head has a diameter of five to six centimeters. A clublike cudgel (ni alia), especially out of the wood of ni galarar (1).

1. Orina Markel Glig.

often takes the place of the club. The club is worn in the sword belt; it sticks in it as a rule close to the sword, with the head upward.

301
[36]
[29]

/140 cent./

(oil gnool, Colobus caudatus) drawn onto a stick. The ornament is called oil bidibit (oil bidibit). At the forehead and occiput the frame is held fast by a strap (a reacher) passing through it, while its lower end is clamped under the chin or lower lip. Another

• 412
←
291
→



301



301

291
292
237

ornament is bent W-shaped out of liana wood and hung with feathers (oil marahguach [Fig. 40]). Also popular among the warriors in the field and for dancing, but rarer, are the foot-high, pointed warrior caps, oil ugaru, with the designation of the skin added, made out of the skin of wild animals. The cap usually consisted of only one type of skin; more rarely a narrow strip of

Fig. 80.

301



Fig. 80.

[75]

Children, as well as young men and women, wear on the fingers as adornment rings (cf. *gimil*, cf. *gimil*) made out of four or five coils of copper wire, the ends of which, on the outside, often form flat spirals (Fig. 80). The first ring is stuck on the middle finger of the right hand, the second one on that of the left, the rest ones on any other finger. It is not a rarity for a woman to wear rings on all her fingers, including the thumb. Mothers stick on the second toe of the right foot of their babies a *gimil* simple ring of copper wire as protective magic against illness, if previously one or two of their children have already died at an early age. Now and then one also finds rings made out of sheet iron, on which the outer part of the circle bears shieldlike appendages above and below (Fig. 81). The Maasi call them *ogaghar* and maintain that they stem from the Wakhyu. It is certain that they are not made by the Maasi.

[76]

302

Boys and married men frequently shave their heads so that the hair is scarcely more than an inch long. Women shave their heads even more often, and, to be sure, either entirely or only a strip all

• [77]

around. For shaving (Figs. 82-83 and Ill. 48 appear here) they use

Fig. 42

42
302
102



Fig. 42



Fig. 43



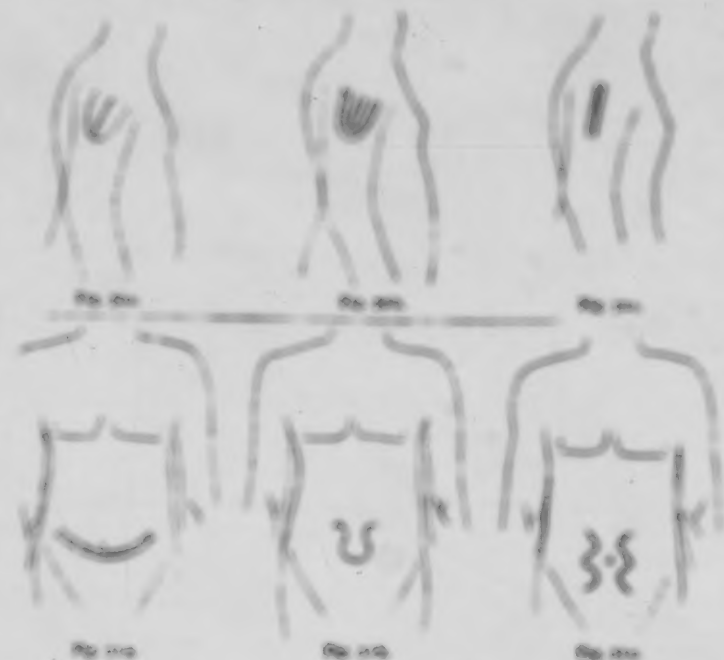
Fig. 44

Fig. 45. Hair style of Indian.

- [41] a sharpened little piece of short iron which is called oil coverage (Fig. 42). Before the shaving the hair is moistened with water. The head is usually shaved during the exaltation days, the 14th to 15th day of the month, so that on the utility day, of course, the 17th day of the month, the head is not shaved. The short hair is pressed into the short hairs of the head. Beard hair and such hairs that grow back into the eye are plucked out with tweezers (Fig. 43 [oil brush]). An exception to this is made by the men of the Si Indian lineage, who are not permitted to pluck out their beard hair because otherwise they would lose their power, in particular the supernatural one that enables them to bring and to conjure away evil.

Fig. 100.

Fig. 100 with both lines. The joint is so made that it forms the skin, and the latter, after two days, may be pulled off, so that the design remains visible as a white scar, which often, however, slowly after eight to ten days, has become pigmented again. There are no markings or marks of distinction unless they were only as identification and consist of larger or smaller sections lined up in figures.



which are made with the same. Nothing is called into the tattoo. The most common ornamental scars of the men are found on the deltoid muscle (Fig. 100 a, b, c) and have a horseshoe shape (a, b, c). Also rarely among men are scars tattooed on the abdomen (Figure 103 a and b), which, on the other hand, is quite common among women (Fig. 104 a to k). The line shape is different, especially in the most common. Abdomen tattooing is called Fig. 105.

- 1914
 1915

 1916
 1917

 The following is done by the owner himself, a man with the usual, double-edged knife (at least), a woman with the at hand. With a back-shaped knife (at least) the place in which the incision is to be made is drawn up, and then the knife is drawn through the skin in a straight line.



126 cont.

show in what lineage or sublineage the owner belongs; those on the small livestock the owner chooses for himself. Probably every lineage has several distinct marks. A glance or library will explain this.

In the investigation of the blood people, accomplished little by little, each of the many bands originally formed a closed circle, which each lineage represented in it adopted a particular mark to serve as mark to property owners. So it was natural that later on different ownership marks existed in connection with one and the same lineage, each according to the affiliation with this or that band. Besides this were that belong only to individual -- very exactly and widely marked -- families are also known, and then they are applied in place of the others, not together with them. The marks on the cattle are the same as those on the dogs, although the latter have the ear marks almost exclusively, only very rarely also those on the body. If a

band of breeding cattle passes to an owner belonging to another lineage, it is usually given a new mark, and, to be sure, this one then on the right side of the body. Besides the ownership marks, cattle often have still other signs based in an ornament, especially circles or a wavy-line type of design. A circle around the root of the tail and, on either side of it, one or two concentric rings on the hind legs are found especially frequently among bulls. In addition to these

ear and head marks, which are therefore supposed to serve in part for identification, in part for beautification purposes, there is also a third type, which arises from operations that are performed with a cut-throat iron (Fig. 17) for the curing of swellings on joints and tendons. These lines, usually letter-shaped, are also found among goats and sheep. On female calves the horn attachments are often cauterized, so that they can not butt later on. This operation further brings about, in the view of the blood, an enlargement of the belly, desirable for leather production.



Fig. 17

